G. B. Avery —

To be returned to him
at the first opportunity

Remarks Observations

and

Queries concerning many Things, &c. &c.

Chapter 1st Of Trials

"Beloved think it not strange concerning the firy trial, which is to try you, as tho some strange thing happened unto you"! 1st Peter, Chap 4. 12th

The following incident was related by Joseph Main an aged brother who died at New Lebanon a few years since. Who testifies that Father James related it to him, concerning himself.

Father James said he was once conversing with Mother Ann, (before the gospel opened in America but after she, and her little flock had removed to this, land,) and she seemed dissatisfied with the spirit which she felt him to possess, and that he was in need of something to seriously prove his faith and bring him to a knowledge of himself; and, she spake to him as follows, "You, James Whittaker, get out of my sight, and never let me see your face again in this world;"—

This saying, brot him into very great tribulation for he knew that Mother loved him, yet she bade him be gone out of her sight; and he felt that she intended as her words seemed to represent; he therefore took a little food and a few cents of money and departed from her habitation; his only & beloved home and gospel kindred; a stranger in a strange land, not knowing whither, or for what he was going: he

He travelled untill weary, and seated himself by the wayside to lament his deplorable condition, shut, out, as he felt he was from the union and relation of his only friends on earth.—

While in this state of distress of soul, a traveller passed by, and seeing his situation, asked him for what cause he was thus sorrowful? he replied I am a stranger, in a strange land, and seek a home, and employment,—

The traveller bade him go with him to his home and he would find him employ and give him a place of abode; he did so, and was taken by the traveller, (who was a dutchman,) to a home where plenty reigned sole heir, and here, by faithfulness in the discharge of his duties, he so won the love and affections of his benefactor, that he made

him an offer to the marriage of his daughter; thus intending to make him a lawful heir to his estate; at this, James felt that here was no place of protection for him; as his faith denied him the gratifications of nature in any shape or form: he therefore was forced to seek yet another place of refuge.

He had been in deep tribulation all the time had lived in the place, labouring to know for what cause Mother had rejected him thus; and to know the true intent of these things: still keeping his faith unshaken and obeying the same at the sacrifise of of every carnal enjoyment.

When about to part with the Dutchman, he was suddenly impressed with the meaning of Mothers words in this manner. He thot that it was his natural haughty and proud spirit, (James Whittaker that Mother did not wish again to see; but not his person: he therefore resolved again to return to Mother and see if she would accept him and again receive him to her habitation; & accordingly did so

On arriving again, to his home where Mother was she cordially received him and made him welcome and seemed much pleased again to see him,

He said he felt that thro the tribulation & sufferings of spirit which he passed in his absence, he felt that

that there was very little of James Whittaker left; & he therefore resolved again to return and see if Mother would not receive him, which she did.

Father James said, that this was done by Mother to prove him by trial that she might confide in him and repose that anointing upon him with a feeling of safety, which alone could enable him to succede her in the Ministry.

Thus it seems that Mother foresaw that to fit him for the station he was to occupy after her decease he had need of a severe trial; and she also knew that under this trial he would not be left to deny & cease to yield obedience to his faith; or, if he did, that he would prove himself unable to do the work which was for him to do. Since she had before this, even while in England, testified, that James would succede here in the Ministry which thing was made known to her by revelation.

This incident is not unlike, altogether, the trial of Abraham's faith in the offer of his son Isaac, after he had been promised a great blessing in that very son,— and a numerous posterity. — See Genesis chap 22nd

A Trial of faith by the word of our Heavenly Parents, at different times.

On the evening of April 11th 1841. Mother Ann took her leave of us; having been a constant minister of heavenly communications of every enlivening and

soul cheering gift for nearly 4 years, or since the spring of 1838. — Her word at the close of her work in this line, and at her departure was, positively that she was to return to her mansion in the Heavens, never more to return to earth; this was many times repeated in inspired communications from her previous to her departure; and by various instruments

On the 20th of November following, The presence of Mother Ann was again announced by one of her instruments; She spake much; more especially with the Ministry and Elders, as it was a time of very heavy bearing with them, in consequence of some contradictory communications (or seemingly such,) on important subjects, which essentially affected the body of the people, and seemed likely to produce evil effects, confusion, &c &c.

Her presence was publicly known and making many communications to the people, as affirmative of her declaration that she made at, or before her departure in her spiritual manifestation; which was that she would not leave her people in confusion, seemed to declare the truth to every ~~bet~~ observer.

That our blessed Mother's spirit did cease to minister to us after the manner she had been doing

which was thro instruments of day, was clearly the case; but at the same time she was at work, (as we afterward learned) in many other societies of believers, as much, or as really as she ever had done, here seemed a little veil not as yet lifted, for her word thro her instruments was that she had left us, never more to return to earth, and this was many times repeated.

But let not the weak, here stumble, for she ofttimes said that the purposes of the Almighty were alike unknown to her as to us, and the word of her God to her, was come home O Daughter of Zion,, &c &c,, It seems that she did not know herself but that she was to close her work among her children, in this manner, but it would seem there must have been a lack on the part of instruments in some way, for she had many times previously declared that when her work should close among her children it would go on among the children of this world,

Yet, that there really was a lack on the part of instruments in this case, on the part of clearly communicating the will of our ever blessed Mother is not yet proved, — for according to what we can learn, and must reasonably believe

our Heavenly Parents, as, also, other orders of spirits and Angels, - are instruments in the hands of God, in the ~~hands of~~ Eternal world, and act in their own sphere as really as when on earth they trod; and, therefore purpose in their own spirits to do thus, & thus, as fulfilling their calling, and, of course, would unequivocally assert the same, as really intending that thus it should, or would, be, yet being, like our selves in some degree, that is subject to the will of the Eternal Two - they must needs oft times repeal their words, and act differently from what they purposed & declared, -

So must creation infinite subject
Unto the will of him who reigns above
Or never will their souls his arm protect
And never will they taste his balm of love.
Be silent then, inferior powers of earth
Nor sup one drop of cavels' deadly bane
Lest God deny to thee immortal birth
For daring thus & thus to be profane.

In the month of 1842. Holy Holy Wisdom closed her work at Wisdom's Valley in like manner as it was closed on the Holy Mount, which was, by blessing each one (who were accepted by their Elders,) in the Elders presence, speaking such words of comfort consolation & encouragement unto them as was most suitable for their encouragement, & being in this work at Wisdom's Valley some incidents occurred, as I have been informed by the beloved Ministry which have made a forcible and lasting impression on my mind and given rise to many queries; yea, indeed they have opened a new field of labor, & thotfulness.

They were in shorts as follows,

Speaking to some certain individuals as they came in their classes to be noticed of Holy Mother, she would enquire concerning their nationality, ~~a~~ & seem much distressed at their situation, altho, at the same time she acknowleged their honesty and sincerity; and would turn from them with a heart of sorrow saying my word unto them is finished, having yet said very little to them, — This, of course produced a severe trial upon such souls as were the subjects of these slighty notices, & caused them to feel almost forsaken — but Holy Wisdom said unto the Anointed concerning such; that they had come

to Zion before they were called, and they could not travel prosperously, untill the time had arriven for their nation to receive the gospel.

This singular notice from Holy Mother Wisdom, seemed likely to sink some souls almost; & gave rise to many queries in my mind on hearing it; among which, are the following.—

1st Does the Wisdom of God manifested in Christ, exclude any soul from ~~the~~ blessings of God in the present time who is faithful to come into the crucifying work of the gospel; on account of the time not having yet arriven for that ~~said~~ nation (unto which ~~that~~ such soul belonged according to nature;) to receive the gospel.?

2. Is there any other evidence of the call of God by the gospel to a soul, save their conviction of sin, and desire for forgiveness.—

3. Will not all who are justified by the spirit of Christ, manifested in the head of his church on earth, & vested in his anointed agents, be justly entitled to the blessing of God, by the hand of Holy Wisdom.—

4. Is not the blessing of Holy Wisdom a crown of glory to every soul, when called to the judgment bar of justice?

5. Does the Holy Mother Wisdom withhold this blessing and crown of glory from any soul who is justified be they of what nation they may, in consequence of the order of time not having yet arriven for that nation to be called to the gospel, owing to the depth of loss the nation is sunken in?

6. Is not a daily cross of self denial, true confession and repentance the proviso upon which is predicated the promise of a glorious crown of redemption and the blessings of God, to any soul.—

7. Is there such a close affinity in the creation of souls of one nation that they exist as a body distinct from other orders of souls, or, in other words, souls of other nations; and consequently a soul of such & such a nation, being a member of that body, must suffer untill the body is set aright, or the head of that body?

With reference to the foregoing let us consider Christ's words to a woman of Canaan who came out of the coasts of Tyre and Sidon, & sought him to go & heal her daughter; — Saying "Have mercy on me, O Lord thou son of David; my daughter is grieviously vexed with a devil. —

But he answered her not a word &c Again he

answered her ~~not~~ and said — "I am not sent but unto the lost sheep of the house of Israel.

Then came she and worshipped him saying, "Lord help me." "But he answered and said "it is not meat to take the children's bread and cast it unto dogs," —— And she said truth Lord, yet the dogs eat the crumbs which fall from their masters table" Then Jesus answered and said unto her, "O woman, great is thy faith; be it unto thee even as thou wilt, and her daughter was made whole from that very hour.

Thus was fulfilled the promise of Christ, "Ask and it shall be given thee, seek and ye shall find, &c &c. —— See further Daniel. 12th Chap 9th Verse. — and onward to the end of the book —

From this it appears that the day ~~at~~ and time for the accomplishment of the vision was not yet come; and that it was the day, wherein Daniel should be glorified, that he could not be glorified until that day; altho he was accepted. — See p. 25.

Instance of a trial of faith, & Proof of obedience, to the Word of God, in the Church at Holy Mount Nov. 1841. —

On the 26th of November 1841. A communication was received concerning the use of swines flesh, as being

Concerning the Confession of Sin.—

An instance of the manifest displeasure of God with a neglect of duty in those appointed in the line of order to attend to hearing openings.

About the time of the gathering & establishing of the Church by Father Joseph; previous to the appointment of Elders in church order, however,— Certain individual were appointed by the first Parents, to hear souls confess sin,—among whom was Samuel Fitch, a zealous and good believer.—

Being one day, engaged very busily building a chimney, a man, by the name of Eldridge, of the Town of New Lebanon, came to Samuel, & requested a privilege to confess his sins, seemed to be under great conviction,— Samuel being so busily engaged requested him to wait untill evening, at which time he would attend to him.—

The man seemed disappointed & turned away with a heart of sorrow, went home, and cut his throat;— that afternoon Samuel went to shave himself, ~~tw~~ & while shaving, felt a strong inclination to cut his throat, but why, or for what reason, he did not then know, but he felt an uncommon feeling of horror.—as he afterwards testified.—

When the news of the suicide reached Samuels

ears he could easily account for his temptations while shaving. And it is declared and affirmed by numerous individuals of the first born of Mother, who were knowing to the affair, that there was a skar- a red scar upon Samuels throat having the appearance of a cutthroat for years after the transaction. So the writer of this was informed by Br Rufus Bishop. Jethro Turner, Adonijah Jacobs, and others.—

Our Heavenly Parents were very strict with all their children in the gospel, that this duty of attending to souls who wanted to confess their sins for all any other consideration whatever. should be attended to.—

Concerning enquiring of Ins^ts^

We have been counselled not to enquire of Instruments whether the word of God, the word of our Parents was not thus and so, — See Vol Chapter words from Father James. But I have no recollection that we, or that the Anointed in Zion should not enquire of Instruments the word of the Lord.— This was often done, in the days of the Prophets, by the Kings of Israel & Judah.— See Jeremiah Chap 21st When Zedekiaah sent Pashur the son of Melchiah— to enquire concerning the event of Nebuchadrezzers war—

The Elders of Israel came to enquire of the Lord thro the Prophet Ezekiel. see Ezekiel 20th & 1st—

It seems to have been a customary thing for the children of Israel ~~to~~ in the days of Moses, to enquire of God thro Moses; for thro him was revealed the law for the children of Israel. — see Exodus 18th Chap & 15th verse — and other places —

But in the Reign of the Kings it was customary for them to enquire of the Seers or Prophets, to whom they would give gifts to induce them to enquire of God in their behalf— See 2nd Kings 8th & 8th and onward— The raising up of the Prophets seems to have been the peculiar blessing of God to the nations,— and a medium thro which he revealed his statutes judgments and mercies.—

This seems to be like unto the present day in some degree. — In Father Joseph's ministration the people enquired of God thro Father, the law being revealed thro him concerning the establishing of the church. And in these days, The visible Lead enquire of the Lord thro the Instruments thro which the late manifestation has been revealed.

Signs of the Times, in some respects.

On July 2nd 1843, There was a public present brot from the spiritual World, & given to the chh, unitedly, at the meeting house, it was a purse and 5 Louisdoors = $4.44.44 for each individual, this was a present from Holy Mother Wisdom; The following word was given in connexion with this present, "Lay this up safely among your choicest treasures, for the time will surely come when it will be needed —

There have been many presents of this kind sent at different times, mostly from the hand of Holy Wisdom, both in this society and others; & the general indication seems to be, that some spiritual duties, or perhaps some temporal requirements, and doubtless both, will, ere long demand a sacrifise of much of our temporal interest.

In some places there seems to be a great gift among the inspired of marking out many strange and remarkable singns on paper, apparently of the travel of believers, the scenes of joy, sorrow, light, darkness, & persecution, thro which

we have got to pass while journeying heavenward.

These singns many of them are measureably inteligelible to our understandings, and many of them otherwise.

Remarkable manifestation of the general diffusion of the power of God at Whitewater. O. H. O

Br Archibald Meacham, (formerly Elder Archibald, at Whitewater,) while at New Lebanon on a little visit, in the month of June 1843. related the following. — The Believers were assembled in public meeting, and were in silence a short time. when suddenly there burst upon their ears a heavenly song from one of Mother's instruments, and as was thot by the believers a great multitude singing with her, which each one supposed to be their companions who indeed, were like unto them, silent, and listening to audible voices and vocal music, but on enquiry, after meeting it was found that none of the brethren or sisters save the instrument did sing, but as a body they unitedly heard vocal singing from the heavenly hosts who surrounded them. their was also at another time a universal shaking of both believers and the world, and this was wholly involuntary, evidently the workings

of the spirit of God, and it worked to that end for many of the world arose from their seats and united in bending the knee in prayer with the believers —

Hints and References, relative to the existance of Father, Mother, Son & Daughter in the Deity.

"And this is the foundation of the temple, which lieth four square, and is equal, in length breadth and height; for God is equal, and thus stands the foundation pillars of the New Heavens, & the New earth wherein dwelleth righteousness; The Eternal Father and Mother, Son and Daughter, being four separate beings combined in one Spirit."

"Even as the blessed Son spake, while on earth after he had conquered the nature of enmity in himself: "I and my Father are One, and he that seeth me, seeth the Father" So it is in relation to the beloved Daughter. They who see the Daughter, see the Mother of all, being in her perfect likeness, & in one spirit with her. "And thus stands the Godhead, composed of four, jointly one in spirit, the order of God."

(Book of the word of God, &c p. 127 – & onward —

As evidence that the Mother spirit of the New Creation existed before the revelation of Christ in the female, see Galatians IV. 31st —

The Mother spirit evidently not predestined by God, to the earthly tabernacle of Ann Lee, but, that thro sufferings, and obedience to the convicting calls of conscience received by her thro the ministration of those who were then her Elders in the gospel, she became the chosen and appointed Bride, the Lamb's Wife, See Mat. 12th 49 & 50 verses.

It seems clearly evident, that the principle, or essence of Father, Mother, Son & Daughter, exists in God, from the very beginning, else how could an offspring be produced.

See, Hebrews, Chap. VII. v 9. "And as I may so say, Levi, also, who ~~paid~~ receiveth tithes, paid tithes in Abraham, for he was yet in the loins of his Father when Melchisedec met him.

John. X. 30. I, and my Father are one. also 37 & 38. If I do not the works of my Father, believe me not, But if I do, tho ye believe not me, believe the works, that ye may know and believe, that the Father is in me, and I in him. — John. XIV. 8th

"Philip saith unto him, "Lord, shew us the Father, and it sufficeth us." Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then shew us the Father? — 20th v. also,

at that day, ye shall know that I am in my Father, and ~~my Father~~ ye in me, and I in you.

It is clearly evident, that Wisdom, is the Mother spirit of God, and existed with him from everlasting. See Genesis. Ist 26 And God said let us make man in our image, after our likeness, & let them (meaning man, male & female,) have dominion &c — See Prov-Chap VIII. & chap VIII. v 17, 18, 19. "Doth not Wisdom cry, she Crieth at the gates, at the entrance of the city": — "Unto you, O men I call, and my voice is to the sons of men. Hear, for I will speak excellent things; and the opening of my lips shall be right things. I love them that love me, and those that seek me early shall find me. — I lead in the way of righteousness in the midst of the paths of judgement. — The Lord possessed me in the beginning of his way, before his works of old. — I was set up from everlasting, from the beginning, or ever the earth was. — When he prepared the Heavens, I was there; when he set a compass upon the face of the deep, when he established the clouds above, when he strengthened the foundations of the deep, When he gave the sea his decree, that the waters should not pass his ~~bounds~~, commandment,

when he appointed the foundations of the earth, then was I by him, as one brot up with him, & I was daily his delight, rejoicing always before him". —

A Short Account of an inspired herald of the word of God, manifested thro the person of a Negro Slave, in the town of Elkton, Ky. about 30 miles West of Gasper Valley, or South Union, where the Believers reside.

Some time in the early fall of 1844. — The Brethren at South Union, were informed by a Presbyterian preacher, unto whom they had a few months previous presented one of the Sacred Rolls residing in the village of Elkton, Ky. that a negro slave of their village, (Elkton) by the name of Stephen, who belonged to the clerk of the court for that county and resided about one mile distant from the village, and who had been a very trust worthy slave for about 10 years, and very pious much given to prayer & devotion to God, and very obedient to his master, came into the village one day about 10 O'clock, without the knowledge of his master, & proclaimed aloud, that he had been commanded by the spirit to come to

come to that village and speak unto them, the word of Almighty God. That he had not come in the name of Stephen, but in the name of the Lord God of Israel, &, said he, Ye believe me, not, but, let any one of you, put forth your hands to hinder me from doing the message for which I am sent, and you shall suddenly be convinced, for I am surrounded with ten thousand Angels from Heaven, who will protect me, (no one offered to molest him) Said he "Had I come in my own name, you and I, both well know, that the laws of the government under which I live, (the state being a slave state,) would crush one at once, our race is considered the offscourings of the earth—". The message which he came to deliver was a declaration that the God of Heaven was about to visit that place with a rod of his displeasure for their iniquities: that the end of all things was at hand, that the governments of this world were governments of injustice, lust, & oppression, & the government which was soon to be introduced was one of universal emancipation. The minister said that he spake for the space of two hours, using good language, & said it was so powerful, that it made the hair rise on his head. He bore a sound testimony against all their filthy works of uncleanness, pointing them

out in a very conspicuous manner, to the understanding of all present.

The foregoing acc^t was rec^d by the way of a letter from the Ministry at South Union to the ministry at Union Village. & from thence conveyed by El^dr Jno Martin to New Lebanon. Decr 25th 1844.

A little story from a Native Spirit related at the Second Family, Holy Mount

Jany. 1845.

The native spirit said that many of her tribe had long been around the habitations of the Whites in this place, & they had been much afflicted in their present situation to find water privi-leges to suit their purposes, & therefore propose an alteration of their situation, moving closer on to the banks of the river; as they sail much on the river in their Canoes.

They said they had frequently seen the whitys sailing on the great waters, (here they paused not knowing, as they said, what to call the big waters, or, that is, what the whitys call them; — on being told, there were different names for different bodies of water, such as lake, pond, sea and Ocean, the last mentioned name seemed to strike their peculiar attention & they exclaimed, "O the no—

tion; the notion; that is the same; well we have seen the whitys sailing on the notion in a strange looking kind of a boat, made in a circular form; so that the motion of the waves would very easily rock it to & fro; the hind part of it was very high and came over the passenger something like a chaise top with the addition of a covering that came down in front nearly to the feet; thus nearly covering the sailor so that it was with much difficulty he could see out, to steer, besides he had no paddle to steer with, and the form of the boat was such, that it carried much sail and was therefore easily driven by the winds in any direction the wind should chance to blow. The name of this boat was said to be a buffet skin. — and this unfolded the mystery. —

Some Additional Remarks on the Querie Is there a witholding of Wisdom's free blessing to any faithful crossbearer, on account of nationality?

See Romans, Chap. VIII. v. 14. "For as many as are led by the spirit of God, they are the sons of God."

v. 15 For ye have not received the spirit of bondage again to
fear; but ye have received the spirit of adoption, whereby
we cry Abba, (Father) v. 16. The spirit itself beareth
witness, with our spirit, that we are the children of God.
v 17th And if children, then heirs, heirs of God; and joint
heirs with Christ, if so be that we suffer with him,
that we may also be glorified together.

See. Romans VIIII. 30. Moreover, whom he did pre-
destinate, them he also called; & whom he called, them
he also justified; & whom he justified, them he also
glorified. v. 31. What then shall we say to
these things, if God be for us, who can be against us.

See also the remainder of the chapter, all goes to
prove, that those who are justified of Christ cannot
be robbed of the blessing of God or of being glorified — &
it makes no difference for Jew or Gentiles. For, as
St Paul says to the romans — "Is he God of the Jews
only? Is he not also of the Gentiles? Yes, of the Gentiles
also." See Romans IIIII, 29.th

And who are they who are called of God? Is it those
unto whom the gospel is preached, — if so, then any
soul who is called no matter of what nation are jus-
tified, glorified &c. — but we suppose ~~this~~ it not to be the case,
that all have yet heard the gospel call, altho Christ

gave the command to his disciples to go forth into all the world, & preach the gospel to every creature,— And we do not learn that all who hear the word of God taught, receive it & become convicted thereby; & there are abundant evidences in scripture which go to prove that conviction is the call of God to the soul. & that those who suffer with Christ will also reign with him. As Christ said, "Not every one that sayeth unto me "Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father which is Heaven.—

And again, The promise of Christ is. "Ask & ye shall receive; seek, & ye shall find; knock & it shall be opened unto you. & in his parable on this subject, he plainly shows that God will give to those who seek in humility because of their importunity tho they ~~be~~ ~~not~~ may not have been his peculiar & chosen people. yet, by obedience to his law, justice numbers them as such, & he can no more deny them this blessing than he can change his attributes.

Concerning shutting fornicators, or deceivers & hypocritical souls out of union, See 1st Corinthians V. 11th St Paul counsels not to eat with such a person. &c.

Concerning the judgment which the Saints are authorized to execute between brethren &c. See 1st Corinthians chap VI.

Remarks of Mother Ann to Elder Br John Farrington when he first set out in the gospel, at a time while on a visit to Mother's residence. Concerning awkward gestures, exhibiting pride, bashfulness, diffidence &c &c — such as hanging the head, putting the hand in the bosom, in the pocket, or folding the arms instead of the hands. — &c

Elderbrother stated while living that at the time before mentioned Mother took him by the hand & began to walk the floor, in a gift, which so mortified him that he hung his head, said Mother, "hold up your head, & not hang it down like a bulrush" he then put his hand in his bosom, said Mother "take your hand out of your bosom, the sluggard goes with his hand in his bosom." — he then put his hand in his pocket, & said Mother "take

your hand out of your pocket, not be like the money changers." So testifies Br. Rufus at the Second Order's meeting, March 23rd 1845.

Of Persecution &c.

The first insult that was ever offered to the Believers at Holy Mount, concerning their feast ground on the Holy Mount, was by setting the woods on fire north of the feast ground, on sabbath, May 11th 1845 while the 2nd & east families were assembled there for meeting, & had retired to the building erected there & pursuing their devotions therein. — The injury done was but little, only about one acre being burned over before the brethren, assisted by some of the world, succeded in putting the fire out.

Of Addressing Parents.

It is not admissable by the laws of Believers to call Parents, when addressing them, by the title of Father, or Mother. but, mindful of the words of Christ, "Call no man Father upon the earth" See Mat, 23rd, 9th — Let us consider this —

Concerning unbelief in God's Providence

Under a dispensation, or the dispensations of the blessings or judgments of God, the disbeliever in them as being such, is ever ready to offer

as an objection, that it is but the natural operation of the elements, the action of some of his fixed laws, &, therefore no interposition of divine power. — while, in this very assertion, they acknowledge the exercise of the authority of their eternal judge, in the dispensations of his providential blessings or cursings, agreeable to laws framed by his own power and at his will, & which he can change at his pleasure. — But, let the disbeliever in the interposition of Almighty Power with the things of time & sense read the 38th, 39th, 40th & 41st chapters of Job & especially the 40th chapter from the 6th to the 15th verses, & be aided to the consideration of his own weakness, ignorance & folly. —

June 28th 1845. Thr .s .t prsnt sm svr trls cncrng th. se .f prk .n th Chh. . Mjrt. s..m t. dsr t. hv. wh.t .s nw .ppld t. th. hgs .ppld t. th. sppt .f cws but thr .s .t prsnt s. mch .ppstn tht prk mst b. sffrbl. .t . lttl. whl lngr. — \ .ppstn .s mstly .n th. strs sd. .n th mnstr. nd .t rd ffs. — Bt I cr fr ths .v.l tm mst rvl. —

The leading principles in the original law of nature as demonstrated in a communication, written by C. G. 1845

1st The law of nature is law established b. Crtr in bgnng, crtn of man .s tr.. rdr n wh.ch th.. w.r t. p̈pg.t th..r sp.c..s.

2. Mn crtd t b Lrd f ll things n ntrl wrld. cnnctng lnk btwn ntrl & s

3 (Dty t cltvt & brng nt rdr. ll things.

4 Rglrt. .s t. tms & ssns. fr prpgtng ofsprng — n the wt drctn of D. w

Of. Speculation, among Believers

About the year 1842. D. ×× ______ hired a store in New York, to be as a deposit for the saleable manufactures & productions of the family wherein he officiated. After a season, the agents employed therein began to trade extensively on his account with his approbation, & the event seems likely to prove a very great loss of property, not only to the family, but to the Society at New Lebanon, the church & north family of which are called upon to help pay the debt, or rather to pay it themselves, the said family becoming bankrupt. This takes place in Decr. 1845. May we not thus be admonished, that it is not compatible with Believer's profession, to run into speculations. This movement has never been blessed from the commencement. —

Anecdote.

In the Summer of 1845. Nathan Willard, of Hancock was in New York, & he there met a man who informed him that when he was a child, he saw (of the world) the woman whom we call Mother Ann, She was in a tavern eating watermelon, he diffidently, &, as it seemed, with wishful looks approached her,

She asked him if he wanted a piece of watermelon, he replied that he did not, — She replied "God hates lies". The man testified to Nathan aforesaid, that he then thot she was a very good woman, & that he recd much benefit from the admonition. — Related by Br. Rufus Bishop

Nov. 1845. Second Order

Anecdote concerning Buffetings.

Soon after the people of New Lebanon, Columbia Co. N. Y. first embraced the testimony of Christ's Second Appearing, one of the brethren, (Josiah Talcot) labored, for a season under some buffetings relative to dancing, and, among others, the following, The evil buffeting spirit whispered in his soul, "You wear out a great deal of shoe leather dancing, & it does no good." Josiah replied, to the buffeting spirit "What is that to you, I tann my own leather" — It is worthy of remark that the country was then new, & many of the dwellings

were built of logs, with slab floors, & of course much wear of shoe leather; Tanners were very scarce, & Josiah, tho not a tanner by trade or profession, never the less did contrive by the aid of a hole in the brook for soaking the hides, & a hollow log to hould the ouse ~~to~~ to tann his own leather. Eld. Rufus Bish[op]
Recorded. by. Giles. B. Avery

A Singular Witness

In the Town of Effingham among Believers there came a man of the world some time in the month of July 1848, with a very pressing and humble request for a privilege to deliver a message in their public meeting, they accordingly gave him permission and he delivered his testimony the purport of which was, that the work which had been operating among Believers for a few past years was the work of God and would yet circulate throughout the world, and that there would be two prophets, like unto Moses and Aaron, raised up, to warn mankind of their duty, and that the time was very short to its commencement. &c — On being desired to stay awhile, he said his mission was ended as he had to travel about ten miles that day and deliver another message, but to whom, or where

he did not know, but waited the immediate di-
rection of the spirit — All they could learn of him was,
that he came from connecticut.

Things I have learned.

1st. Never to place confidence in an exparte report, about any thing, until it is confirmed by the corroborating testimony of the opposite party.

2. Never to carry a report verbatim, to brethren which is given in about them by one another, or by sisters.

3. Never to carry back from the brethren to the sisters, a contradictory statement made by the brethren in relation to any allegations made by the sisters, unless it is absolutely duty, and then with much care to keep union.

4. Never to speak to members, even in a confidential manner, of those things the knowledge of which belongs exclusively to Ministry and Elders. — for all will eventually work out and come to the public, and if a secret is finally divulged the fault is his, or hers, who first divulges it, in any manner or place.

5. To be very cautious in relating the circumstances of an individual to his, or her relative with a view to influence their feelings in their behalf in any special trial or difficulty.—

6. Never to allow a personal fondness to excite a freedom in regard to any thing which can possibly be repented of

7. A few Words of counsel from Mother Lucy W. to Elderbrother John Farrington & Br Rufus Bishop, when they lived together as Elders in the 1st Order of the Ch. at New Lebanon. — "The Elderbrethren should be very careful of the union they extend to the sisters, not to support a union which is calculated to win them from their Eldersisters, as it is within the power of the Elderbrethren, if they are influential in their ministration to raise the sisters where their Eldersisters cannot reach them, but it is not so in relation to the Eldersisters & the brethren; they cannot raise the brethren, where their Elderbrethren cannot reach them, so long as they stand in a proper gift of God. —

8th to think much say little, & keep pleasant,

9. Shun contention as the plague of Egypt. —

Sentiments of Mother Ann, in relation to the impropriety of Believers changing their dress under any circumstances in order to obtain acceptance or favor of the world, either personal or social.

Father Elizur Goodrich was once on a journey to Watervliet where Mother and the Elders were residing and being necessiated to cross the Hudson River to obtain his purpose, & knowing that the world, at that time, took measures to prevent the eastern believers crossing the river to visit Mother and the Elders, he changed his shaker coat for a scarlet coat which he had, while he was among the world, seeing him thus dressed, the world let him pass the river unmolested. But, when he arrived at Watervliet Mother Ann requested to know how he got there, & he informed her. On which occasion she reproved him sharply, telling him that he should never resort to deceptive measures of that nature, that is, that he should never counterfeit his profession for any object whatever, as it would not, eventually be profitable.

Witness. Elder Rufus Bishop.

Giles. B. Avery. Recorder

Anecdote, concerning the Admonitory Ministration of Father James.

There was once a man of the world who intruded himself into a meeting in which the Believers were assembled for worship and united with them in their worshipful and devotional exercises. After uniting in one or two songs Father James exclaimed "We have an altar whereon they have no right to partake who do not forsake their lusts, & confess their sins." The man still continued to unite in the exercises, and Father James again exclaimed, "We have an unclean person in our assembly" — The man then exclaimed, "Now you mean me" and left the ranks. — Giles. B. Avery.

An Anecdote of Father Job Bishop

Before the gathering of the United Society of Believers called ("Shakers") in the town of New Lebanon, while the Believers lived in their individual private families, some on the mountains and others in the valleys, — The Bishop family of whom Father Job was a member, resided on the south mountain and the Farrington family in the valley some 5 or 6 miles distant. The valley land, was thickly covered with pines, very little was on the mountains. — Job was invited by the Farring-

ton family to come and get some pine logs they had been cutting for clearing land, as a gift on condition of hauling them to a saw mill, or off the said land. This work occupied some days, during which time Job boarded at their family. One evening while at supper Job was powerfully wrought upon by the power of God, which was manifest in operations on the mortal body. Eventually he was moved upon to leave the house and go into the street and cry "fire" at the top of his voice, which, strengthened by the power of God enabled him to be heard at a great distance. The neighbors accordingly assembled to assist in putting out the fire. When assembled, he was moved to laugh very heartily; This, of course enraged the throng, thus to be imposed upon felt unendurable, they were, accordingly, much exasperated and railed at the Shakers, as a consequence. But the Harrington family confiding in the reality of Jobs gift and his sincere devotion to it, produced a marked division of feeling between them & their neighbors who were unbelievers; This seems to have been the object of the spirit, For, this family were so strongly united to their relatives & neighbors that it greatly hindered their travel, This broke

vend of their worldly friendship, and seemed to be the design of the spirit in the administration of the gift. —

The subscriber was informed of this circumstance by Elder Richard Bushnell, in the winter of 1850 & 51. — Who said that Samuel Johnson Senr, who deceased in the North family, over which Elder Richard now presides; ~~and who~~ informed him of it before his decease. —

Giles. B. Avery. —

Thus doth the spirit operate, as it were mystically, or, in other words what would seem inappropriately, or, even uncivilly, to accomplish a good work. But, it is very apparent, the means were adequate to the desired end in view. — G. B. A. —

Elder Richard related also to the subscriber the following concerning Samuel Johnson Senr himself, as Samuel related it to him, — He said Samuel lived on the mountain east of the ("Shaker") village While at work in the woods one day, He was moved by the spirit and his right arm extended forward in a horizontal attitude, and he was irresistable impressed to follow on in its direction It led him without turning to right or left,

some miles thro swamps & creeks, and bushes, into the valley below, and, at length into a large creek on the flat, but a few rods distant, and in front of a family of young believers, here, in the creek, he was moved to smite the waters most furiously until they were all in a foam, and himself entirely wetted thro & thro, then his gift ceased, and he felt greatly mortified. But as he was quite wet he went to the house to dry himself, while there, the family, who had observed all he did question-ed him if he knew what had been going on at that place in the creek, he said he did not they told him that the Baptists, of whose chh — they were formerly members, had been holding a meeting there that day, and preaching, praying and baptizing. Their object in selecting that place was to draw back to their faith the family of believers who had seceded from their society. This explained the reason of the gift.

Giles B. Avery, Recorder

Christ's Reply to one who enquired of Him When his Kingdom should come.

"When Two shall be one, and that which is within as that which is without, and the

male with the female, neither male, nor female."

From Dr Lardner's Evidences of Christianity, in his quotations from ancient Manuscripts. — G. B. A. —

In the Winter of 1851 & 52, I heard Br Daniel Moseley relate the following incident concerning Mother Ann's reproving a woman who came to see her while at the square house at Harvard. She professed faith and was not much obedient to it, and in the presence of three or four Brethren, of which Daniel was one, Mother told her to kneel down and repent, She replied, How shall I repent? Mother answered, When some young man came to you and told you how that you was made for a man did you need to go to a society of people to inquire what he meant? Or when you wanted to gratify your lust with him did you need to go to a society of people to enquire how you should [illegible] ? nay, you did not, Satan could inform you all about it

but, when you are told to repent, you must needs enquire how you shall repent, are you not ashamed of your wicked life? G. B. Avery.

In February of 1852, While conversing with Daniel Mosley concerning our first Elders, he said that they often had gifts of spiritual sweeping; and one time at Harvard at the square house, the former residence of Shadrach Ireland, when the Elders first took possession of it for the use of Believers they had a gift of spiritual sweeping which occupied some souls for a whole fortnight

Giles. B. Avery

In the year 1851. Two persons by the name of Horace Cooley & Henry Gordon, who have been for some time the Instruments for spiritual manifestations in Springfield called at New Lebanon and stayed a few days, during which time they were variously wrought upon by spirits and were inspired by Indian spirits, and figured out the indian Character, after the same manner it had been done by instruments among Believers thus fulfilling certain prophecies which have

been delivered among Believers, relative to the peculiar work of inspiration which commenced among Believers in the fall of 1837, and continued, under various Phases for about 10 years, being manifested among the world in a similar manner, tho more adapted to their condition here insert the question presented to these instruments at the Second orda together with their answers to the same on the occasion of a meeting with them at that place in presence of some of the Brethren & Sisters —

What is our faith concerning the Godhead.
How is God revealed. in, & thro, what medium.
How is God manifested in the present day.
Thro what medium do we know his will to man.
What is the present call of God to man.
Who are called of God. how evidenced, & declared.
What are the requirements of God by the gospel.
What are the successive steps to the fulfillment of such requirement
Of the design of God, of predestination, of destination